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Lying-Tongue Reproved:

In some REMARKS upon a Scandalous Pamphlet lately published, Stiled, *The Spirit of Quakerism Cloven-footed*, &c. Subscribed by *Samuel Audland*, and a Preface by *Thomas Dixon*.

The False and Foul Charges of Forgery, &c. Detected, and the *Quakers* Cleared thereof.

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By *T H O M A S C A M M*.

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*A wise man feareth and departeth from evil: but the fool rageth and is confident, Prov. 14. 16.*

*Blessed are ye when men shall revile you, and say all manner of evil against you falsely for my sake, Rejoyce, and be exceeding glad; for great is your reward in heaven: for so persecuted they the Prophets which were before you, Mat. 5. 11, 12.*

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L O N D O N: Printed and Sold by *J. Sowle*, in *White-Hart-Court*, in *Gracious-Street*, 1708.



A

## Lying-Tongue Reproved.

**I**N the first place, I would advertise my Reader, that it's not the many black Reflections cast upon me in the said Pamphlet, neither Love to Controrvesie, that is the occasion of the following Lines; but honestly to inform all, who would not be too credulously imposed upon by the Craft and cunning Devices of Men, that have devoted themselves through Prejudice, or other base Ends, to get Bread or Preferment by Reproaching us, and our Profession.

I must therefore desire the Reader's Patience, in order to his better Information, to open and set forth the Occasion of this Controversie, formerly begun by our professed Opposers, and is since abetted by the said *Sam. Audland*, as by some others before him, in order to render the Principle of Truth, Light and Grace, which God the Father, through Jesus Christ hath blessed

us with the Knowledge of, and called us to bear Testimony unto, as a very dangerous thing, and High-way to Delusion, and we to be hated, shunned and marked, as a People that is worthy of no Favour, but to be exposed to the utmost Calumnies that Evil Men can invent or say with Confidence, without any other Proof further, than that some few that heretofore hath made Profession of the same Principle, yet by going therefrom has been led into things scandalous, and therefore denied by us: These things in gross they have from time to time charged upon our whole Society: We, through God's Assistance, have been hitherto able to make our just Defence, and manifest our Innocency, being still Defendants, they the Aggressors, as may appear in what follows.

About the Year 1697. as I remember, not having the Book by me, came out a very scandalous Book, stiled, *The Spirit of Quakerism, and the Danger of their Divine Revelation*, subscribed *Hen. Winder*; to which, in the Year 1698. I wrote an Answer, called, *An Old Apostate justly Exposed, &c.* in which I have no doubt upon my Mind, but every impartial and unprejudiced Reader will find I had  
rea-



reason to expose him; Because in the first part of his Book, he endeavours to fasten the Miscarriages of the 3 Women upon us as a Society, when never owned by us therein. And 2dly, That the Evil Example of Loosness, Discord, Jarring, and the like, amongst *Quakers* was the Cause of his deserting the *Quakers*, and that his so deserting them, was the Cause of the said 3 Women prosecuting him that he gives a Narrative of in his first Book; when in the said Book, call'd *An Old Apostate*, it's clearly evinced, that it was the scandalous Sin and Wickedness of him, and his now Wife, that was the only true Cause of their falling from the said *Quakers*, as is made fully appear by their own Papers, in part cited in the 6th, 7th, 8th Pages of the said *Old Apostate*, wherein they do not only confess it, but fully clear the *Quakers* from any Cause thereof, in as solemn manner, and as full, I think, as Words can declare, *viz.*

' Be it known unto all People, unto whom  
 ' these Presents shall be Read, That I,  
 ' *Henry Winder*, and *Ann* my Wife, do  
 ' acknowledge and confess, before the Li-  
 ' ving God, and unto all People, That we  
 ' have sinned and done that which we  
 ' ought not to have done, in suffering the

‘ Temptation of Sin in the Flesh to over-  
 ‘ come us, and lead us out of the streight  
 ‘ and narrow Way, &c. So this know  
 ‘ [ Mark ] all People, that it was not be-  
 ‘ cause of the Quakers Judgment or Do-  
 ‘ ctrine, or way of Worship is false, that  
 ‘ it caused us to fall from them, but our Fall  
 ‘ was of our selves; and their Judgment,  
 ‘ their Doctrine, their way of Worship and  
 ‘ Faith is acceptable with the Lord, we  
 ‘ do faithfully believe it, and also acknow-  
 ‘ ledge it, &c.

Now Reader observe; these Papers be-  
 ing preserved about 30 Years, if not up-  
 wards, before the said Book, stiled *The*  
*Spirit of Quakerism*, yet never by our  
 Friends exposed to view, neither would  
 ever have been, the persons being gone  
 from us, if it had not been upon this neces-  
 sary occasion of clearing Truth, and the  
 Professors thereof, from his evil Design of  
 Fastening the Tragedy of the 3 Women  
 upon us, the Quakers, that from the first  
 denied their Proceedings therein; and to  
 deceive his too credulous Reader, in pre-  
 tending that what he saw amongst the  
 Quakers, before-mentioned, was only the  
 Cause of his leaving them, and his lea-  
 ving them the Cause for which the Qua-  
 kers ever after hated him, and prosecuted  
 him.

And

( 7 )  
And let me further observe to the Reader, that if the Quakers had been so maliciously inclined, as he says they were, to have exposed to the World his great Wickedness and Sin, to his Shame, they might in all that time have made publick their Papers and Confessions; but the World may see it's not our way to spread the Faults of any, but upon necessary occasions, as above said.

But these Papers, through Providence, being thus preserved for so fit an occasion, yet no doubt contrary to his Expectation, was such a Surprize to the said *H. Winder*, and Abettors, that all Care and Pains possible, by riding and hunting after any thing that might make any shew of invalidating their said Papers, in part printed in the said *Old Apostate Exposed*, being so extremely pinched thereby; Heads were laid together again, and about the Year 1697. or 98. ( not having the Books by me, cannot be positive as to the very Date thereof ) came out another Book, called, *A Penitent Old Disciple Vindicated*, &c. subscribed by the said *H. W.* in which, they made a very great Noise, about the Papers of the said *H. W.* and *Ann* his Wife, crying out Forgery, and what not, but nothing therein proved by them.

‘ Temptation of Sin in the Flesh to over-  
 ‘ come us, and lead us out of the streight  
 ‘ and narrow Way, &c. So this know  
 ‘ [ Mark ] all People, that it was not be-  
 ‘ cause of the Quakers Judgment or Do-  
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( 8 )  
Which said Book of *H. Winder's* occasioned my 2d Book, stiled, *Truth prevailing with Reason, against Clamour and Railing*, which I wrote about the Year 1700. the Reason why it was so long in coming forth, is given in a short *Postscript* in the End, and by a *Note* in the Beginning by the Printer; which said Book of mine before named, as I suppose, put my present Opponent, *Sam. Audland*, upon his before named Book, which hereafter the Reader will find some Remarks upon, what's needful to be taken notice of therein: But first I do entreat every sincere Reader, to read over all, both *H. W's* two Books, and my two Answers to them, for their better Information of the Truth of matters related therein, or otherwise; and then shall leave him to make what Judgment, he in good Conscience shall be led unto, of matters and things therein contained, before he pass Sentence on what the said *Samuel* has written, which now comes under my Consideration.

The Title thereof is given before; the Book is divided into Eight *Chapters*, besides *Preface* and *Conclusion*, to make a great Noise and Shew, but how pertinent, shall leave the Reader to Judge.

His

( 9 )  
His First Chapter is a Narrative of the 3 Womens Charge, and his prosecuting them at Law, with some idle Stories out of the *Snake in the Grass*, and others, which have been answered over and over again: And as we never did own or Countenance the said 3 Women in those Transactions, shall only say, it's Envy and Malice to charge us therewith.

His Second Chapter is chiefly spent in making some Remarks upon his Story in the First Chapter, which are as impertinent as the Story it self, which nothing affects us, tho' may please his airy Mind, and increase the Number of his Pages, by abusing us with his groundless and impertinent Comparisons and Reflections, which is the common way of treating Quakers, by Men that have not learned either to bridle their Tongues, or speak Truth.

His Third Chapter seems to have some relation to Matters both in my *first* and *second* Book; therefore I hope shall make Remarks upon so much thereof as is needful.

His first Essay is in his 25th Page; saith he, *The first thing that Thomas Camm does, he makes a Trial of Skill, in order to prove the Fact: After all the fruitless Endeavours*  
of

*of the Women, &c. Again, Tho. Camm will do his best to prove those Revelations are true, &c. Again, in the same Page, Before this Quaker wholly give up his Cause, he'll try if he can palm it upon his Reader for a Truth, that really this H. W. is a Murtherer, then concludes and do argue from Confessions.*

First, I Answer, that the Confessions of the said *H. Winder* and Wife formerly printed, mentioned in the pages above, were never intended or brought there, or in any other parts of my Books, to prove either the Revelations of the 3 Women, or *H. W.* a Murtherer, but upon another pertinent bottom; *viz.*

First, To detect his false and wicked Pretence in leaving the said Quakers, as before related and fully expressed in many places of my said two books: And 2dly, That under the Circumstances he fell from us, he was not the Man of that Innocency as he pretended, to be made use of as an Instrument in the Lord's hand to fight his Battels, &c. Also, to shew the World under His or Wife's Hand, that their falling away from us, was their great Wickedness, and not what he insincerely pretended, in order to asperse that innocent People that he had deserted.

And



And therefore for *Samuel Audland* to bring these Confessions, to prove thereby, that we charged *H. W.* to be a Murderer, is no doubt the Fruit of a Malicious, if not a Murderous Spirit; and 'till he have better Proof to produce, I leave it as a great Reflection upon him, as well as therefrom so Groundlessly to charge me with endeavouring thereby to prove either the Revelations true, or the said Murder, which neither thereby or any other way I have not at any time undertaken, but left that to the Searcher of all Hearts, as in many Pages of my said Books he may see, if he already have not: And,

I cannot see what should make him so insist upon it, except to confound and beguile his unwary Reader: In short, as he has so many times charged me therewith, I call for his Proof, which I know he cannot from any thing writ in my said Books, without his unfair way of Arguing upon Premises of his own making, and not mine, as appears to be his Practice in several places of his Book, which is so base a way, that it's hateful in any fair or ingenuous Opponent; yet too common with many of our Adversaries, that when they cannot find Matter in our own Words or Writings  
to

to bespatter us, then they will change, chop and alter, to answer their base Ends for Clamour and Reflections: And that this has been the Design of my present Adversary S. A. doth fully appear by his wild Arguing upon Propositions, meerly to vent his Clamour, through several Pages, and particularly in Page 28.

*Is not this, says S. A. a most perpendicular Consequence, H. W. owns himself a Sinner, therefore says T. C. he is a Murderer.*

I Answer, Who besides a confident Young Man, that regards neither Reputation nor Religion, would ever venture to draw such a sordid Conclusion in my Name, I dare him to prove where I have so argued, else lay his Hand upon his Mouth for shame. He is very full and free in his Clamours and Abuses upon such false Bottoms, who fills his Sheets with little else, but base Inferences and Conclusions, wild Stories and Banter, so may take them back to please his vain chaffy Mind. I must tell him, such Bantering and wild Rhetorick is very scandalous in one pretending his Coat, and bespeaks no Christianity, but bad Morals; and the rest of his Arguing to  
the

the End of that Chapter, being upon such like false Suggestions of his own making, in order to introduce his Idle Taunts, loathsome to every sincere and true Christian; therefore conclude it not worth while to take further notice of that Chapter, only I shall desire the Reader to observe, that his false Charge or Information, of bringing those Confessions to prove Murther, is laid waste, which unbottoms most of his Work.

His Fourth Chapter he stiles, *The Quakers 2d Shift.*

*Answer,* The Quakers needs no Shifts in the matter, it's my Oponent that is Tardy therein, by false Charges and base Conclusions, in altering our Words, and abusing the Sense thereof, to shift off matters, and deceive his Reader, as is before fully manifested.

His first Matter he insists upon in this Chapter, is upon a false Bottom, like the rest, he Queries, *Wherefore I am so shie and unwilling to prove that the Women were denied by the Quakers in General?*

I shall answer him plainly, and I hope pertinently, without Shift. First, Because *H. W.* charges, and therefore ought to prove he charged the Quakers in General with owning them in their Proceedings against him.

I, on

I, on the behalf of the Body of our Friends, deny his Charge; because I know it utterly false, and so called on him for Proof of. And in his first Book he endeavours, but mentions none but the three Womens Husbands, and J. S. long before dead; and for the Truth thereof, has only his own Word for it. In his 2d, he attempts the same again, and mentions only Two; one of which has denied that he owned them; the other, he says, is one of the Female-Sex, gives her Maiden or her Widow's Name, (as I suppose) because he says She is Married, but to whom, whither, into what Place, County or Country, not a Word, nor where to find her; indeed a poor Shift and put by, because he can do no better to prove his Charge: And it's idle in S. A. to put me upon the Proof of a Negative to make good my Opponent's Charge; — for it's one thing what I can do, it's another thing what I am under Obligation to do, as I am Defendant: And inasmuch as H. W. can give so full a Narrative of the said three Womens foolish Proceedure against him; it should not be hard, one would think, if what he charges were true, that the Quakers owned them therein, there be-  
ing



ing so many Hundreds of that People in that County, to tell which of the Quakers it was that owned them, which, or who of them did assist them, by coming with them with their Messengers to him, who accompanied them when they made Application to the Justices, and who appeared with them at the Assizes at *Carlisle* and defended them: Is it like, if such a Body of People had owned them, as *H. W.* falsely charges, that none should be there? *Thomas Dixon* in the *Preface* saith, That Matters relating thereto, were transacted in Presence of the Multitude of living Witnesses; and then, can neither *H. W.* nor any of his Abettors bring some of this Multitude of living Witnesses who of the Quakers it was that owned the 3 Women? Oh strange! not one Witness out of so great a Multitude! let the wise Reader judge in this matter.

The Remainder of this Chapter being filled up with more of Scurrility and idle Stories, without Proof, the common way to fill his Chapters; therefore shall pass it by, 'till he bring better Arguments and better Proof for his Stories, than his own bare Word and the *Snake*.

His

His Fifth Chap. now comes to view, and much in the same old strain of Banter, and perverting my Words, as will after appear.

His first Observation is, *That I am under a most lamentable and dismal Fear, lest H. W. should have some design upon the Government, &c. to get the Act of Toleration revoked, and the Mouths of the Penal Laws opened, &c.* and cites the Preface to *Truth Prevailing* for Proof of the same.

*Ans.* I shall desire no more Favour of my Reader, than to read over that Preface, in which, I am sure, as I did not intend, so he will find no such Fear expressed; but rather an Exercise, that Men, pretending to Religion, should have so little regard thereto; as to traduce their Peaceable and Religious Neighbours without just occasion: I am truly thankful that such Turbulent Spirited Men have no Power in the Government, if they had, they too much declare what they would be at.

After some of his usual Scurrility, he says, *No Contradiction yet found betwixt H. W's Books.*

I say, let but the Reader peruse them, and my two Answers to them, then judge for himself, and not trust a Man so Confident as *S. A.* lest he mistake in Judgment.

ment. Next, in a flouting Taunt, he tells me, *He would have me to get 23 Volumes in Folio by Heart, with one other Book of great Service, to the end to reconcile staring Contradictions:* But having no occasion, therefore have no reason to thank him for his Advice, because I know I have Books of better Learning, which I value above all other, *viz. the Holy Scripture of the Old and New Testament.*

And if *S. A.* have learned by Heart any of his wild Notions, of reconciling Staring Contradictions, and his flouting scoffing Rhetorick, that he is so quick at, out of the said Books he recommends to me; it would be more to his Repute to learn to forget the same, and study for a more Modest and Religious way of writing without Banter.

The next thing he brings is, That I call the three Women (and which he scoffingly calls my three Sisters) by *Foul Names*, *viz. Whimsical, Extravagant, &c.*

I answer, I have ever esteemed them so in their Prosecution of *H. W.* and yet cannot admit that my calling them, as they are, are Foul Names. And when *S. A.* doth make appear that they were not Whimsical and Extravagant in that matter, I shall retract 'till then what is said is enough.

B

His

*His 6th and 7th Chapters.*

In which he argues still upon the old false bottom, that their Confessions before mentioned, were to prove Murther, which is beyond all his Evil Designs to make out, altho' he endeavours to asperse me and my Friends, thereby abusing his too credulous Reader, as I have before fully manifested, and also, that they were never intended or urged by me for that End.

Next, he useth all his common scurrilous Rhetorick upon me, about the Mistake of the Date of the said Confessions, and would insinuate, *that they are therefore made void and invalidate for ever.*

To which I answer; If I had an Ingenuous Adversary to deal with, he could not insist upon reviling me on that score; because I did, as soon as I knew, ingenuously confess the Mistake, and also demonstrate, that it was not my Fault; see *Truth prevailing, &c.* hoping, through the Lord's Assistance, I shall never persist in justifying what's wrong: But that the Confessions is thereby made Null and Insignificant upon the True Bottom, as to testify and demonstrate that *H.W.* and *Wife*



Wife fell away from us upon the occasion of their scandalous Sin, I do still deny, or that it clears *H. W.* and Wife as to that matter, and for no other they were intended or ever urged by me; and therefore his Query is idle and impertinent, if not worse, *viz. Was it Iniquity to pretend Confessions when there was no real ones, or to forge Acknowledgements of Murther, &c?* Shall we call it Iniquity to draw Consequences from those forged Confessions? when Camm was guilty of that, saith this too, too Confident *S. A.* that regards not what he says, tho' never so false, if it tend but to asperse me and my Friends. I do deny that I ever pretended any Confessions when there were not real ones on any occasion, or to forge Acknowledgements of Murther, or any other thing: Now *Samuel*, thou hast said I have done it, I call to thee to prove and make it out, or else be so ingenuous as to confess thy Fault, and lay thy hand upon thy Mouth; 'till the one of which, I must leave it as a Mark of Reproach upon thy Head. And as for the Confessions we printed in part, they are, as I am lately informed by Letter, from *John Bowsted* near *Carlisle*, in his Hand: And at thy request to know where they were at our

last being together, I wrote to him, *viz. to know*, and received this Answer; and had by Letter, ere now, given thee that Notice, if I had not met with thy very wild and bantering Piece, under thy Name, and now under my View; so that I think this Notice above, as to the Papers of Confession to clear me of my Inengagement on that account, is sufficient.

The next Charge is, *That I put down Rich. Atkinson's Name to a Certificate without his Knowledge or Consent*; and for his Authority, incerts a Certificate under the Hand of *H. W. Jun.*

To which I say, it is a most notorious false Charge upon me; I never put either *R. A's.* nor any others Name to any Certificate whatever without Privy or Consent; my Adversary nor all the World cannot prove any such thing against me. I had the Certificates sent down to me out of *Cumberland*, signed the one by the four Friends, the other by the two, upon the several occasions as printed in my second Book: And why may I not insist upon the Length of Time, that the Matter might slip out of *Rich. Atkinson's* Memory. But if my Opponent think this an impertinent Evasion, I hope then he will excuse me, if I say he is Impertinent in his

7th Chap.

7th Chapter, wherein he saith, *The Skyrings are no Witnesses*; and therein gives it as his chief Reason, *how they should be able, at the end of one, two or seven Years, to remember what past on that occasion.* If want of Memory make them no Evidences, why many not want of Memory ( *R. Atkinson's Words being, I know not, I do not remember, &c.* ) make *H. W. Jun.* no Evidence for what, as *S. A.* falsely asserts, that they the Skyrings were picked up occasionally, is a downright Lye? which he ought to retract, for they were proved actually with me at our Meeting, and staid 'till we parted, heard all the Discourse on both hands: And what further he offers, as to their Uncapableness of Understanding, is as idle and false, and their Reputation amongst their Neighbours is beyond his Reach to blur.

What is to be notified in his 8th Chapter, is in his old scoffing way; thus,

*If the Quakers ever should have employed me to answer the Narrative of H. W's Case, according to what I think is the Genuine Directions of the Spirit of Quakerism, I would have denied the whole thing from End to End, according to that Spirit, that there is such a place as Sparkit-*  
*Moor:*

( 22 )  
Moor: *I would have denied, or that the Country People here have Eyes in their Heads, &c.*

*Ans.* I am apt in this to believe him, and am the more confirmed therein, by his confident denying things that are true, as well as affirmings that are not, or that cannot be proved to be true in that part of *H. W.*'s Narrative that related to the Transactions of the three Women, and himself and Wife: We never did question the Truth thereof in general; but it was that part thereof wherein *H. W.* and his Abettors went about to smite at us, by the Miscarriages of those Women, to render us and the Principle of Truth as vile as an Evil Spirit could suggest, which put us upon the necessary clearing our Society from the false Calumnies of one, and the Miscarriages and running out of the other. And I would calmly ask *S. A.* and desire his Answer (when the Frolick Fit of Banter and Confidence is off) whether what we have done in this Case, be not more just, true and honest, than the way he says he would have taken if the Quakers had imployed him, according to the Genuine Direction of the Spirit of Quakerism?

And



And inasmuch as he here has cleared us from being acted by that Spirit, whether he has not wounded his Cause, and contradicted himself, as well as cleared Us unawares, from the many idle Stories he has before stuff'd his Book with, as the Effects of that Spirit which he would insinuate to be the Spirit of Quakerism; for we are not ashamed to confess the Spirit of Truth to be our Guide into all Truth; and as obeyed, preserves out of all Evil and the Fruits thereof.

What I take notice of next, is what comes in, in his old floating Train of Taunting. First, he says, *I have been pretending to Logick, &c. sure the great Man has been sent to Adorn this Century, &c. but the Man has not yet learnt to write True English, &c.*

*Ans.* To his charge of my pretending to Logick, it's false: Where, or how will he prove it, which he ought to do, or else retract? As for his Scoff of *Great Man*, as such I turn it by; and as for my Illiterature, or want of Learning, I am perswaded he and I shall not fall out about that; I never had or pretended to much, and he cannot lay me lower than I desire to be in that case; I bless God I have so much Learning as to read

the Holy Scripture in English; and it's my hearty Prayer, that the Lord, by his Holy Spirit, may not only give me the right Understanding of them, but also assist me to live according thereto; that I esteem above the best Logick, and much more than the scoffing bantering Rhetorick of my Opponent: He recommends some Books to me in his light scoffing way, but I have no occasion for them, or to give him thanks therefore, being provided with such as are of more value.

I am now come to the *Conclusion* of S. A's Book, and I think he will be mistaken in what therein he says he expects, as well as in his Chapters before; neither He, H. W. nor any of their Friends is sent to the Bottomless-Pit, nor treated with the Names he suggests; no, I rather pray for your true and unfeigned Repentance, and that God might forgive you all your hard Speeches against the Innocent, as I bless God I can heartily do; all the hard Names, undervaluing scoffing Taunts and Jears, I rejoyce in as my Crown, as being counted worthy to bear and suffer them patiently for the sake of Holy Jesus my Saviour; only shall desire *Samuel Audland*, when he is  
most

( 25 )  
most sober and serious, to consider what Spirit it is that has so far transported him beyond the Bounds of common Civility to me-ward ; let him reflect upon himself for the many Taunts, Scoffs and idle frothy Romances in his Book ; consider what has incited him to such an Undertaking : Is it Prejudice, or Preferment, or to get Gain ? I am very sure it's not to promote Godliness amongst Men ; ( if it be his Work ) and if he has been imposed upon by another for any base End, upon ingenuous Confession, I pray God again forgive him, I can freely. And further ; I pray what is the Reason that I am not now worthy of my common Name with him, much less Uncle, which heretofore was common with him ? And tell me wherein I have merited such Treatment, or been either unkind or uncivil to him in any respect ? I have entertained him kindly at my House. Is it any thing of Christianity or Good Nature to grow Rude and Uncivil ? or will such Treatment have any good Effect ? I say let him soberly consider of these things for his Reputes sake, being a young Man ; for I am as much his Uncle as ever, and a Well-wisher to him, and all Men.

By

By this time Reader, I hope thou wilt be able to see and judge how groundless that great Rumbling Noise is made, in that scandalous Pamphlet, called *Quakerism Cloven-Footed*, subscribed by *Samuel Audland*, and the Preface by *Thomas Dixon*. As first, in the Title-Page, viz. *A full Discovery of their* ( meaning the Quakers ) *forging Confessions, dating them many Years before they could be significant, putting a Witness's Name to a Certificate without his Knowledge, with an, &c.*

Again in the Preface, *By Confessions forged under the Name of A. W. that the Confessions were forged.*

And in the Body of the said Book, over and over again with abundance of vile Taunts, false Charges and Flouts, as holy Roguery, Perjury, Knavish, and the like, without Bottom or Ground, as is above, I hope, clearly manifested.

And further, As to our Principle of Light, Spirit, Grace and Truth, we mean no other than what comes by our Lord Jesus Christ, the Gift of God unto Eternal Life, the True and certain Guide of all that yield Obedience thereunto, into godly Living and holy Conversation, consistent and agreeable with the Testimony of the holy Scriptures, which were given forth



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forth by Holy Men as they were moved, acted and guided by this Holy Principle of Truth, Light, Spirit or Grace ; and therefore can, in what we act or do, submit to the Trial of the Holy Scriptures, knowing that that Holy Spirit, by which the Holy Scriptures of Truth were given forth, is one, and never can contradict it self, nor lead into things contrary to the Holy Scriptures, as we have always believed and declared.

And also it has been our care and Practice, ever since we were a People, to deny and bear Testimony against all such, as under pretence of this Spirit, ( yet acted by another ) have been led into such things as are contrary to the holy Spirit and Scripture ; and therefore have denied the said *H. W.* and Wife for their Uncleaness, and the said three Women for their Whimsical Running out against him ; yet all of them in times past made Profession and pretended to this Principle, but not being guided and governed thereby in their Conduct and Conversation, were by us denied, and that makes them all clamour against us ; *H. W.* and Abettors on one hand, because we denied him and Wife for their Scandal, and would through the furious Management of the three Women,

men Calumniate us, because they formerly in their working against him pretended that Spirit; and the said Women on the other hand, because we cannot but deny their whimsical Actions and extravagant Procedure against *H. W.* But notwithstanding all the Clamour of our Adversaries on each hand, we are perswaded our good and gracious God, for his Name sake, in his own time, will plead the Cause of his Truth and People that Reverently fear, and truly love him, *Amen.*

And further I would observe unto my Reader, how base and an unchristian way it is, to rake up all the Failings and Mis-carriages of any Persons in a Society, yea, and invent and charge a great deal more in order to bespatter the whole Society, as our Opposers above have done, who bear the Name of *Presbyterians*: Would they, think'st thou Reader, if any of another Society should take the same Method with them, that it were Christian? No, but the Fruit of a Malice proceeding from that Evil Spirit of Satan.

I confess I have exceeded the Bounds already which I did intend when I began to put Pen to Paper on this occasion; yet  
never-

nevertheless have passed by many false Charges, Lyes and Calumnies against the Truth and Professors thereof in general, which deserves severe Reproof upon the Author; besides abundance of Personal Reflections against several of my Friends as well as my self, viz. *W. P. G. W. G. F.* and *Robert Barclay*, the two last being in their Graves; Men of Prudence would have passed by, and not have trode upon them, by abasing the Dead as well as his Works; I mean *R. B.*'s Apology, which this *S. A.* calls a Cunning Book, comparing it to, or calling it the *Alcoran*: I am perswaded many of his Perswasion will not thank him therefore, whom I have heard treat both *R. B.* and that his Book in better Terms, and some of them Ministers too, far enough to be preferred before this confident young Man; let the Reader but peruse the Page cited out of the Book by this Opponent, and he will clearly see the Abuse offered to that Book, as well as the honourable Author; he and the other Friends named, are above his Evil Designs, by his dirty Pen to blur their Repute. I wish he may consider what follows; *Pride* and a *Haughty Mind*.

So shall leave him, with all his Evil Words, Ungodly Speeches, Vile Charges,  
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Romantick Stories and Idle Taunts, to the Righteous Judgment of him, who will render to every Man a just Reward according to his Works done in the Body, whether Good or Evil; and my Christian Reader, to that Grace of God that bringeth Salvation, and hath appeared unto all Men to be taught thereby, to deny all Ungodliness and Worldly Lusts, and also to live soberly, righteously and godly in this present World; looking for that blessed Hope and the glorious Appearing of the Great God, and our Saviour Jesus Christ: So will Peace and Concord abound, to the Glory of God; which is the hearty Prayer of him that wisheth well to all Mankind,

Tho. Camm.

Rowhampton, near  
London, the 18th of  
the 5th Month, 1707.

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